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The Canadian Missionary Link

CANADA

INDIA

The Gentiles Shall Come To Thy Light

And Kings To The Brightness Of Thy Rising

LX-3

MAY, 1897.

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Canadian Missionary Link.

VOL. XIX. |

TORONTO, MAY, 1897.

| No. 9.

Editorial.

CONVENTION NOTICES.

MEMBERS OF THE W. B. F. M. BOARD OF ONT. WEST FOR 1896-97.

President—Mrs. Booker, Woodstock.
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The Corresponding Secretary and the Treasurer are appointed by the Board. The other officers and the first five members, namely, Miss Tapscott, Miss Alexander, Mrs. Forbes, Mrs. Ira Smith, and Mrs. S. Dadaon, retire this year but are eligible for re-election.

All resignations and nominations must be sent in writing to Miss Buchan, 165 Bloor St. East, Toronto, before Tuesday, 18th.

A. MOYLE, *Rec. Sec.*

Billeting Delegates desiring billets are requested to send names as early as possible to Mrs. T. A. Monheanok, Galt, Ont. Billets will be given on arrival at the Convention.

PROGRAMME OF THE CONVENTION.

TO BE HELD IN GALT, MAY 19, 20.

FIRST DAY — HOME MISSIONS.

MORNING SESSION.

9.30-9.55—Prayer Service, led by Mrs. Jesse Gibson, Toronto.

10.00—Opening Exercises of the Convention.
 Hymn.
 Scripture Reading—Mrs. W. J. McKay, of Stratford.
 Prayer.

10.15—Address of Welcome—Mrs. C. C. McLaurin, Galt.

10.20—President's Address—Mrs. Charles J. Holman.

10.25—Associational Reports.

11.10—Election of Officers and Members of the Board.

12.00—Adjournment.

AFTERNOON SESSION.

2.00-2.25—Prayer Service. Subject: "The Duty of Missions." "If thou wilt enter into life, keep the commandments."—Leader, Miss Tapscott.

2.30—Hymn.

Prayer.

Minutes of the Morning Session.

2.45—Reports of the Sec.; Treas.; "Visitor"; and "Bureau."

3.05—"They helped every one his neighbor"—

3.17—"The Indian Work."

3.30—"Benefits, intellectual and spiritual, from engaging in mission work"—Miss Olive Copp, Hamilton.

3.45—"Enlarge the place of thy tent; lengthen thy cords and strengthen thy stakes"—Mrs. T. M. Harris, Toronto.

Hymn. Collection.

4.00—The Children's Hour.

a Exercises by the Children.

b Our Attitude towards the Band—Miss Gertrude Trotter, Toronto.

c Training the children to give—

4.45—Adjournment.

EVENING SESSION.—8 O'CLOCK.

Hymn.

Scripture Reading.

Prayer.

Minutes of Afternoon Session.

Report of Cor. Sec., Mrs. John Lillie, Toronto.

Music. Collection.

Address—

Hymn. Benediction.

THURSDAY, MAY 20TH.

FOREIGN MISSIONS.

MORNING SESSION.—9.30 A. M.

9.55—Prayer Service, led by Mrs. Cline, Paris.

10.00—Opening Exercises. Hymn.

Scripture Reading—Mrs. Grove, Galt.

Prayer—Mrs. C. C. McGarvin, Galt.

10.15—President's Address—Mrs. Booker, Woodstock.

10.25—Reports—Rec. Sec.; Treasurer; LINK.

11.00—Paper—Mrs. Chas. Raymond, Guelph.

11.15—Reports:

Prayer Union—Miss Clemesha, Port Hope.

Bands—Mrs. C. T. Stark, Toronto.

Discussion and Adoption.

11.55—Appointment of Nominating Committee.

Appointment of Committee on Resolutions.

12.00—Adjournment.

AFTERNOON SESSION.—2 P. M.

- 2.20—Prayer Service, led by Mrs. J. Harris, Brantford.
 2.30—Opening Exercises Hymn. Prayer.
 2.40—Minutes of Morning Session.
 2.45—Report of Nominating Committee and Election of Officers.
 3.00—Greetings from Sister Societies.
 3.30—Address: The True Motive for Foreign Mission Work.—Mrs. C. J. Holman, Toronto.
 3.45—Report of Corresponding Secretary, Miss Buchan, Toronto.
 Adoption and Discussion.
 4.20—Address—Mrs. John Craig, Returned Missionary, Akidu, India.
 Discussion.
 Collection. Prayer. Adjournment.

EVENING SESSION.—8 O'CLOCK.

- Hymn.
 Scripture Reading—Rev. C. C. McGarvin, Galt.
 Prayer—Rev. John Craig, Akidu, India.
 Minutes of Afternoon Session.
 Address.
 Collection.
 Benediction.



KORIVEE ELLAMMA.

The following resolution which was passed unanimously at the Convention of the Dominion W. C. T. U., held in Toronto, in November last, has been forwarded to the Corresponding Secretary of the Woman's Baptist Foreign Missionary Society of Ontario West, with the object to bring it to the attention of the local Circles in this Province:—

"Resolved, That the Dominion W. C. T. Union memorialize all Church Organizations of Women, that at their various gatherings, they have at least one prayer offered for the prohibition of the liquor traffic."

We are sorry not to give a portrait of Mrs. Yule. The cut which we expected to use has been lost. In our note last month *re* Mrs. Yule's writings, we said "permeated," not "fermented," as was printed. This item was written after our proofs had been revised.

OUR TELUGU NURSE.

English families in India find it absolutely necessary to employ some servants, and among these none is more necessary or useful than the ayah or nurse. Little ones left to themselves might find a snake or a scorpion for a playmate, or they might run out into the sun with its deadly rays. Though a nurse is a necessary helper, unfortunately one cannot trust them always as fully as one would like to do. Hence a good Christian woman who loves the children is a great comfort. Our nurse, Korivee Ellamma, really loved the children, and we were very sorry for her when she had to let them go, never to see them again in this world. She was very good in keeping little ones amused, and as a rule very

patient with them. Since we left she has been working with Miss Stovel as a Bible-woman, and our children help to support her. She is a sincere Christian, and I always enjoyed her prayers in prayer-meeting; they were evidently the expression of her heart's desires.

JOHN CRAIG.

MAP OF THE TELUGU COUNTRY.

Most of the readers of the "LINK" are familiar with the map that was published in 1885. A second edition was published in 1892, but without the colors that ornamented the first edition, and hence much cheaper. This plain map will be for sale at the Convention at Galt, at five cents a copy. Many change shaving occurred since the map was prepared, some improvements will be made and the other changes will be noted on a slip, which will accompany each map.

It has occurred to me that every member of our Mission Bands should have one of these maps, and a monthly meeting might be devoted to the work of mounting them on cloth. Suitable cloth would not cost much, and the same may be said of the paste and brushes required. The maps would then be durable, and would serve as a constant reminder of our great work in India wherever they were tacked up. I hope there will be a good demand for these maps at Galt. Please come prepared to invest fifty cents or a dollar in this way. From the beginning the publication of the map has been a private undertaking on my part, but all proceeds will go into the treasury of the F. M. Board.

JOHN CRAIG.

BEAUTIFUL LIVES.

Beautiful faces are those that wear—
It matters little if dark or fair—
Whole-souled honesty printed there.

Beautiful eyes are those that show,
Like crystal panes where heart-fires glow,
Beautiful thoughts that burn below.

Beautiful lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterance prudence girds.

Beautiful hands are those that do
Work that is earnest and brave and true,
Moment by moment the long day through.

Beautiful feet are those that go
On kindly ministries to and fro—
Down lowliest ways if God wills so.

Beautiful shoulders are those that bear
Ceaseless burdens of homely care
With patient grace and daily prayer.

Beautiful lives are those that bless—
Silent rivers of happiness,
Whose hidden fountains but few may guess.

Beautiful twilight at set of sun,
Beautiful goal with race well run,
Beautiful rest with work well done.

MRS. J. C. YULE.

Reprinted from THE MCMASTER UNIVERSITY MONTHLY.

Clarendon, Orleans Co., New York, was the birth place of Pamela S. Vining, and at Ellicottville, Cattaraugus Co., her early life was spent. To the latter place belong chiefly the influences that first marked her career. There were many things in connection with her early life which were not appreciated perhaps as the best preparation for the work of after years but whose discipline nevertheless must have been needful. Farm life, for example, gave the monotony that was particularly chafing to a high spirited girl, and routine duties which were decidedly among the disagreeables. There were meagre advantages too in the matters of society and education. The district school, it is true, could be attended, but it was closed during a great part of the year. Its teachers were wretchedly incompetent and its appliances, material and mental, were the most primitive and unpromising. If it had any influence at all upon the splendid culture that was afterwards developed, it was in the direction of awakening keener relish for real advantages when these did appear. The farm life at Ellicottville was not without advantages, however, notwithstanding what has been said. The mother influence was there, and for fourteen years the child received all that a well stored mind and passionate love could give. Perhaps the monotony of duties and the absence of other society made the mother power more precious and helpful. So intense and well directed was it that friendships formed afterwards and the many important features of a busy life developed nothing comparable to the quiet power which gently and firmly held the child during those years of farm life. Other things also were an offset to the many disadvan-

tages of the early home. The farm was situated amidst charming scenery. There were hill-and dale and woodland, wild as need be to awaken a love for nature's grander work, and placid enough at times for all her delicate operations. The mighty trees of the grand old forest, and the meadows traced with the silver line of the running brook—these could not lie invitingly to a child upon whom nature had laid her wand, without extinguishing an inspiration that must be life-long in its effects. And the happy child, when freed from home duties or the pastime of the district school, would be found out on the hill side, down by the brook, wandering in the meadows or deep in the forest shade, holding converse with bird and flower and insect; listening to the story of the whispering wind, and watching the artist work of the glorious sun upon sky and leaf and water. There were books also to be had in the neighborhood and periodicals of various kinds. Not many perhaps, nor perhaps always of a character that one would choose for a young girl's reading; but there was thought of some kind, and the child's mind was hungry, and she read her way through the entire literature of the community. Poetry especially delighted her. It became her passion. Commonplace or otherwise, it was devoured with never sated appetite. Wonderfully guided the child must have been, and very early indeed must correct taste have been fashioned within her, for of the mass that she read only the good was assimilated, as the writings of her maturity so abundantly show. No mean advantages then did the farm put in her way. And what should be said of her childhood must not end before allusion is made to her early religious life. The Saviour brought her to himself when she was seven years of age. It need not be wondered at that she was so early the subject of serious impressions. Her passion for nature and her seclusion from so many of the temptations to forget God, her mother's tender guidance, and above all God's word, which from her earliest years was to her indeed His very voice, all point in this direction.

The period of childhood passed, the real business of this work-a-day world faced Miss Vining immediately. She entered upon the duties of her profession at fifteen years of age, teaching in the district schools of Michigan, whither at this time her father had removed. So she took up while still a child a task that generally taxes the powers of maturity. And of that period of her life, if she does not speak with much enthusiasm, it is not to be much wondered at. Another removal, and this time to Canada, introduced Miss Vining to her Canadian work. She resumed her occupation of school teaching, and was abundantly successful and happy. Together with her teaching duties, she was carrying a course of study preparatory to college work, which double employment of course most severely taxed her powers. She taught and studied, worked and read as few young people do, her pupils ever pushing her in advance of them until she found herself able, upon entering Albion College, Michigan, to complete the course in much less than the usual time. She graduated at the end of the fifth term, having made a very flattering record, and was granted the degree of M. S. A. After resting in Canada for one year, she received a call to make one of the faculty of her Alma Mater, and for three years she spent herself tirelessly in the interest of those committed to her charge.

Now comes the period of Miss Vining's life of particular interest to Canadian Baptists. Upon the organization of the Canadian Literary Institute, she was selected as

the teacher in English Art and Literature; and entering upon her charge in 1860, she gave six years of the fullness and maturity of her powers to the great work of denominational education. One reviewing her work during that period is at a loss properly to estimate its value. It has unfolded in so many lines of influence. It has gone quietly and surely into the multitudes of Canadian Baptist homes wherever the daughters received the impress of her gentle spirit, or the sons were led to reverence the strength and power of her quiet personality. Who that sat at her feet during those six years is not today the better man or woman for the impetus that she gave to the best that was in the life? It need not be said that she was master of her subjects. Literature had been her study, her pastime, her daily toil, and her joy all her life; and her class-room exercises will be remembered as times of intense interest and profit. Strong as she was, however, in her special department, the strength by which she is particularly remembered and through which she exerted her most potent influence, lay elsewhere. Her simple trust in God, her knowledge of His word, and her power to make known its precious truths, her earnest spirit that forever sought the soul as well as the brain of all who came to her teaching; her presence in the meetings for prayer, and the hushed pleading of her passion-toned voice—in these lay her strength and, without doubt, it was strength God-given and God-honored. Canadian Baptist pulpits and churches, and churches in the neighboring land and in the countries beyond the sea have been blessed as none of us can say through the strong ministry of her consecrated life at Woodstock. And upon the college itself her influence still abides. The Judson Missionary Society, which has done thirty years of efficient service, which inspired the missionary thought in so many now upon the foreign field, which fanned the missionary flame in the breast of all our missionary pastors, which has been ceaseless in its efforts to keep Christ's great commission the foremost thought during college life, and has succeeded as we all know so grandly, is her very own child. Its inception was hers. Its name and the name of its organ were of her choosing. Its manner of work was of her planning; and its success surely is to be attributed in no small measure to the wise forethought and fostering care of its founder. "The Names of Jesus," that Christ-honored poem, which has become so familiar to the lovers of Christian poetry, was written for and read twice by its author before the Judson Missionary Society.

Leaving Woodstock College after these six years of consecrated service, Miss Vining was united in marriage with the late Prof. J. C. Yule, and there followed ten years of uninterrupted felicity such as they only know whose union is that of kindred spirits environed by God's grace, and devoted to His service. Those who were privileged to enjoy the society of their home during their residence in Brantford, Toronto, and Woodstock, where their lot was successively cast, know of the charm of their wedded life and their devotion to each other in the service of Jesus Christ. But all too soon the cruel separation came. And Mrs. Yule was left desolate. For eighteen years now she has carried the burden of her sorrow, patiently and with trust in God, and with the knowledge that the good Father made no mistake; yet with the sunshine gone out of her life. And thus burdened she has during the sorrowful years faced the world in stern and bitter conflict for her daily bread.

Thus far we have written of Mrs. Yule's personality,

her teaching and denominational service. It remains now to add a few words in regard to the work by which she is chiefly known apart from the labors just enumerated. Mrs. Yule's place is secure in the literature of Canada, and stands in the front rank. She has been a devoted pen-worker all her life, and the fruit of her toil has been both abundant and rich. She is known as a prose writer of strong intelligence and force, and has contributed not a little to the periodical press, principally upon moral and religious questions. She is known as a story-teller who has but few equals in the particular line in which she has directed her thought. Her stories are written to combat sin, particularly the sin of intemperance, and to exalt the name of Jesus Christ, and they have unquestionably been most effective. Her fiction, besides possessing skill in arrangement and charm of style, is so dominated with intense purpose that no one can read it and not be constrained towards what is noble and good. "Ada Emory" has done much in the circle where it has gone, to deepen reverence for the divine word and to manifest the power of its truth. Of "Up Hill," a capital story for boys and young men, one writes: "It was the first thing that brought me to see myself a sinner, and to receive Jesus as my Saviour." "Sowing and Reaping" has been so often commended, and has served so useful a purpose that it will be sufficient to say of it here that there are few books more fascinating and certainly none that deal more trenchant blows against the giant evil.

But it is in the realm of poetry that Mrs. Yule has attained chief excellence. Her numbers reveal immediately the passion that is to the manor born. She sings easily and gracefully and without strain, even in her most exalted utterances. Her choice of subjects is made with excellent taste and one feels that here is something worthy of song, whatever page he turns in reading her poems. She moves easily along the chords of the great passions and touches the hidden springs. She trips in lighter vein among the things that are upon the surface and brightens with her playful fancy the fustian of our common-places. She lifts up labor from its serfdom and fixes upon it the stamp of manhood. She puts the laurel crown right gloriously upon the hero's brow, and she sets before us so surely the score of nature's music, that we needs must sing with her and the brooks and birds and flowers and leaves that give their melody to her pages. Mrs. Yule began her poetical writing while yet a child. She did not publish, however, until she reached her twenty-third year. From that time until now, her pen has been busy, and her work has enriched the literature of this and the neighboring country. She has not as yet preserved much of her writings in permanent form, one small volume, "Poems of the Heart and Home," being her only book. The great mass of her labor is still in manuscript awaiting some favorable opportunity for publication, and the greater part, alas! nearly all that she had written during her earlier years until her first residence in Woodstock, was destroyed in the burning of the college building. Her poems have had wider influence than many of us suspect. "Shall be Free" found its way to a Virginian camp when North and South were engaged in that bitter conflict, and the battle stained soldier's hearty "Thank you" was her rich reward. "Abraham Lincoln" drew forth grateful acknowledgments "to the accomplished Canadian who has accorded to us the fulness of her generous sympathy." Of the "Sky Lark and the Violet," Seba Smith, a well-known

American author, and, successively, editor of the *U. S. Magazine*, *Great Republic Monthly*, and *Emerson's Magazine*, writes: "There seems to be a spirit of personality, so to speak, pervading the whole poem, which, for subtle and delicate, perhaps, for full appreciation by the mass of readers, must give it a zest for poetic minds that will stimulate to more than a single reading." So from the United States and also from Canada, from much spontaneous testimony, her poems have gone true to their mark.

The limit of this article has been already passed and it now of necessity must end, although the writer feels that but scant justice has been done to many features of the noble life in this poor fashion chronicle. Turning the pages of her book again, now that the last sheet of this writing is reached, and reviewing the work she has done for her country in those songs which breathe a noble patriotism; for the cause of God in all she sings of His Christ and His glory; for the cause of humanity, in that she is set for the defence of purity and freedom; for the cause of the churches in that she has never swerved from her loyalty to their interests, the query arises, has this noble life been sufficiently known and appreciated by the people she has specially served, and among whom her life has been spent?

The above was written two years ago for the *McMaster Monthly*, by Rev. E. W. Dadson D. D.

Mrs. Yule had been spending the winter with friends near Ingersoll. Since last Christmas she has been very ill. Though her suffering had been intense, her last days were full of peace and trust, and longing for the larger and fuller life upon which she entered on Saturday, March 8th. Mrs. Yule has been for many years a member of the Woman's Foreign Mission Board of Ontario. In this capacity she rendered most valuable service by her wise counsel and earnest prayers. She was a great strength to the Society in its public meetings, in addresses, in prayer meetings or in discussion.

To *THE LINK* she was over a faithful friend. In looking over the complete volumes we see numerous and valuable articles and poems from her pen. These articles were highly appreciated even by strangers in the United States. We remember two occasions when such appreciation was shown. Once, when a minister of culture wrote sending for a large number of copies of *THE LINK* containing an article by Mrs. Yule, on "The Needs of the Foreign Mission Work," he said: "It was the most incisive article he had seen in foreign mission literature." This article had "touched him on the shoulder and directed his attention to the work." He wanted to distribute it among his congregation.

At another time a poem "What of the Night and What of the Day," was reprinted from *THE LINK*, and beautifully illustrated in an American missionary magazine. Many of us can echo the sentiment of Mrs. Baker, though we cannot express it so beautifully as she has, in her little poem to P. S. V. R. We feel none the less the influence upon our own lives of having known Mrs. Yule.

A TRIBUTE.

P. S. V. Y.

She sang to my heart a tuneful lay,
Far back in a golden time;
Though vanished the years, I hear to-day
The notes of that song sublime.

The song was of life and life's reward,
Of love that receives its own,
Of patience and hope; the rich concord
She sang with exultant tone.

Why should I grieve? Was she aught of mine?
A woman of spotless name,
Who sang to my heart one golden time,
And woke me to nobler aim.

Sparta, March, 1897.

IDA E. BAKER.

THE NEEDS OF OUR FOREIGN MISSION WORK.

BY MRS. J. C. YULE.

Reprinted from *THE LINK* of Feb. '87.

"Line upon line, and precept upon precept, here a little and there a little." These words have seemed to me the summing up—the epitomizing—of nearly everything that has been said or written upon our Foreign Mission work, from the time it became our work until this. So, when my theme was submitted to me as the one on which I was expected to write or speak, I felt, for awhile, as though all the lines along which thought might profitably travel, had been followed out again and again; that all the precepts bearing upon our work had been repeated and re-repeated, emphasized and re-emphasized, until whatever of truth might now be represented could be nothing more or less than something so old and familiar that not even the new dress in which it might possibly be clothed, could give it any appearance of novelty; and that, no matter what keenness and point might be put upon the old arrows of appeal, they would still be felt to be the very same that had been in use from the first.

But a little reflection will show that this is an imaginary rather than a real difficulty. It is true that, no one who would speak or write upon things pertaining to this world—its science, literature, politics or art—the ability to present things new, novel and startling, is one of the grand elements of success; and he who possesses it not is quickly set aside as hopelessly unprogressive, while the eager throng drifts away after the one who can best meet and satisfy its demands for something new.

But in the higher realm of Christian thought, this is not necessarily the case. There, the old thoughts are ever the new; the old tale of the world's need, ever the tale of to-day; and the old remedy for that need, if plainly and lovingly represented, the one in which the Christian heart is ever most deeply interested. The deeper down we go into the old mine of Truth, first opened to us by God Himself among the perished flowers of our lost Eden, the more eagerly will all Spirit-illuminated souls avail themselves of our precious findings. The more nakedly we lay bare the old needs of our poor ruined humanity, the more intensely will Christian hearts be drawn out for their alleviation; and the more pointedly and often we urge home upon our own and the hearts of our fellow Christians our Lord's claim upon us

for meeting and mitigating that need, the more effective will the Holy Spirit make our appeals. What is needed in this work is not novelty, it is not fine rhetoric or gaudy word-painting, it is not mere sentiment—vapid and short-lived as it usually is—but it is rather the naked, unadorned exposure of a NEED as old and as awful as sin; of a LOVE to meet and remedy that need as old and as boundless as Eternity, yet as tender of God's purposes of grace in Christ Jesus our Lord; and of OBLIGATIONS resting upon all who are partakers of that grace to publish and send forward that remedy to every child of Adam—obligations as old as our regenerate life, yet renewed every hour, and stretching forward to all the possibilities of their and our future existence.

Oh, how I wish that, for myself, I might grasp more perfectly than I have ever yet grasped the tremendous meaning of that obligation! That I might by the aid of the Holy Spirit climb to some height from which I could more accurately measure the vastness of human need; and, by entering into a more real fellowship with Christ in his suffering for sinners, gain a deeper and more abiding consciousness of that which caused those sufferings!

The present NEED of the Foreign Mission work is in no sense different or more urgent than it has ever been. It is still what it was in the days of Peter and John, of Philip and Bartholomew, of Paul and Silas; the same world-wide need pressing upon, and crushing down to utter ruin men and women dying of soul-hunger, with only here and there one willing to minister to that need. *Willing*, did I say? Yes; it is the only word I could conscientiously use. I was about to say *able* and *willing*, but I had to admit the former; for *all are able*, but, alas, how few are willing!

It is true that all may not have much gold to give, but all have *influence*. All may not have great intellectual endowments, but all saved souls can pray, and thus "move the arm that moves the universe." Many have very little money, but there are few who have not as much as the poor widow who gave all her living, and the Master commended the gift. Aye, He did commend the gift, whatever whimpering prudence or cold selfishness may say against such giving! And it stands recorded to-day, that he declared it more than the giving of all who gave out of their abundance. Why? Because the giving of some such bore no mark of love, except that of love of man's approval; that of others, no mark of self-denial, or cross-bearing, or yearning over the lost, or holy aspirations for the glory of their Lord! No; it is *not ability* that is lacking in the church to-day, but it is *willingness*—true, honest, loving willingness to do the Lord's will in this particular. Oh, if the willingness were equal to the ability, how soon—and very soon—would that old paralysis of a living death, which still binds more than three-fourths of our sin-stricken race be removed, and the millions now prostrate beneath its numbing power leap into the joy of a new and immortal life. But so it is—we are not willing. Christ gave himself willingly unto death for us; many who profess to love Him are not willing to put forth any effort in order to make known the tidings of that love to others—not willing to give ever so little of the bread with which their own souls have been fed, in order to alleviate the starving agony of souls that are perishing with hunger. How strange and yet it is true; and Christ knows it, and His spirit grieves over it continually.

There are two classes of needs that press upon our Foreign Mission work. One rests upon the heathen

and one upon us. The great need of the heathen may be summed up in these words: *They need knowledge of the way of life, and opportunity to obtain that knowledge.* The other need—and that which rests upon ourselves—is, as has been already said, *willingness to give them that knowledge and that opportunity.*

The heathen are burdened and oppressed by the consciousness of a need which they are still unable to define; and, in their sorrowful and unaided groping, they conclude that it is merit—*merit* that vague something which they think will commend them to the favor and approval of their gods. So, deeply conscious both of guilt and of danger, they endeavor, by means of what they consider *good works*, to lay up such a store of merit as shall at once deliver them from punishment, and secure to them the favor of their gods. But oh, what a task! So slowly does this hard-earned merit accumulate, and when once accumulated, so equitably is lost that, even according to their own judgement, unaccounted ages must pass with the vast majority of them before it can become sufficient to raise them by ever so little. And yet, this accumulating of merit is their only hope! Think of their feasts, their feasts, their offerings, their gifts. Think of their self-torture, their self-torture, their pilgrimages, their penances and austerities of various kinds; and yet, in the majority of cases, even the best fall far below their own ideal; while through it all their sense of need is not lessened, but presses them down, down from the cradle to the grave, until the darkness of their poor, burdened life ends in the deeper darkness of eternal night.

Volumes upon volumes might be written—indeed have been written—upon the need of the heathen, their ignorance, their superstition, their cruelty, and their *vices*; the deplorable condition of women, the iron bondage of caste, the joylessness of their present and the utter hopelessness of their future. But it all comes back to this—*they need the knowledge of the way of life, and opportunity to gain that knowledge.* Thus their need is pressed back upon us with overwhelming force—a force that is ever increasing as our own ability to meet and supply it is increased; and thus we are once more set face to face with that portion of the need of our Foreign Mission work which rests upon ourselves, namely, downright, simple-hearted willingness to supply the need of our brothers and sisters in heathen lands. And here let us ask what was it that availed for us, when we were as dead as they in trespasses and in sin, and without which we should be groaning under the same burden as they? Was it not the knowledge of the way of life?—the personal finding and learning of the Saviour, through whose merit and atoning sacrifice alone any one can stand accepted before God?—that Saviour who alone was able to release us from our awful burden of dead works, and give us rest in His all-sufficient righteousness? And if their need is precisely what our own has been, and if the remedy which availed for us is the only one that can avail for them, who but ourselves—God's favored and uplifted ones—can supply their need, and bear to them the tidings of great joy—the words of this life!

But how can this be done, except through the living teacher? and how shall the living teacher go, except he be sent? and how shall he be sent, except there be those who are willing to send him? Scores of men and women are already willing and anxious to go; who of us—how many of us—are willing to send them? Shall God find the blood of perished ones on our skirts. Shall the Judge have to say to us in the reckoning day that is fast ap-

proaching—You knew your duty but you did not do it ; you heard the cry of the perishing but you did not heed it ; you knew their ignorance, their blindness, their need of the light of life ; you *had* my light, but you did not hold it high, that others might see ; you kept it hidden—hidden under your bushels of selfishness, worldliness, or indifference ; you had my word, but you withheld it from them ;—you knew of me—how able, how willing I was to save them—but you did not tell them of it ; you knew of a hell from which only I could deliver, of a heaven to which only I could uplift, but you kept back that knowledge from others. You *had* influence, but you were not willing to exert it in behalf of those for whom He died. You had money with which you might have helped to send the living teacher, but you would not give it ; or, if you gave at all, it was mostly the odd cents ; the substantial dollars and pounds you spent on fine houses, fine clothes, and rich ornaments ; or looked them away in your coffers for yourselves and children. I saved you just that you might help to save others—have you done it ? Have you *tried* to do it ? Did you use your influence with your fellow Christians to induce them to help in this matter ? did you speak to them ? did you set them an example ? How much did you pray for the heathen ? and, after you prayed, did you do anything towards answering your own prayers ? It is a vain thing, and dishonoring to God to ask Him to do the things He commands us to do ourselves. It was for the joy that was set before Him, the joy of saving men and women from ruin and raising them up to be sharers of His own Glory, that Christ died ; have we no longings to be partakers of that joy ? We have said, in effect, that the wants of the heathen might be met by giving them the living teacher, armed with the living word, and indwelt by the living Spirit. *This is our work.* The Spirit is ready and waiting. All Heaven is watching and eager. All Earth is a boundless harvest field white for the reapers. God's voice calls incessantly "go, go, go ! preach, pray, give, labor !" The word of life is already in our hands—millions upon millions of Bibles in almost every language spoken among men. Barriers to our progress are everywhere broken down. Every region of earth is accessible. There is scarcely a nation now whose doors are not open, and whose hands are not outstretched. So much for the preparation. But this is not all. Teachers men and women are ready, waiting, longing to go. Who, oh, who will send them ?—who, where are the willing, the obedient, the loyal, loving souls who, while they cannot in the nature of things say, "Here am I, Lord, send me !" are still ready and willing and more than willing to give, and labor, and pray that others may be sent, in order that so the heathen may learn of Christ, may be brought to Him, and thus His kingdom be extended throughout the world ?

Let us each take home the thought of our own individual duty in this particular ; and in setting it fairly and solemnly before us, think a great deal less about our ability, and a great deal more about this matter of willingness. With true willingness will surely be discovered true ability ; and let us remember that a little, if it be the very most we can give, is valued by God, not according to its magnitude, but according to the love, the consecration, the willingness of heart and mind with which it is offered. It is the willing and obedient who shall eat of the good of the land ; it is the willing doer of Christ's will, the willing sharer in His travail of soul for the lost, the willing worker in His harvest field, who shall by and by become the joyful partaker of His joy, when, at last, He sees of the travail of His soul and is satisfied.

A MUTE APPEAL FOR INDIA'S WOMEN.

BY R. BURGESS, SEC. INDIA M. S. UNION.

Some of us will work more enthusiastically and pray more intelligently if we study this mute appeal.

Number of women in the world	750,000,000
Number of women in India	150,000,000
Number of girls in India who are 14 years of age or under	55,000,000
Number of women in India confined to Zonanas	40,000,000
Number of women in India who are widows	24,000,000
Number of women in India who are nominal Christians	1,250,000
Number of women in India who are able to read	1,000,000
Number of women in India to each Foreign lady missionary	150,000
Number of girls in India who are in Sabbath schools	125,000
Number of girls in India who are widows, under 9 years of age	75,000
Number of women in India who are lady Foreign missionaries	1,000
Number of years since modern missions began in earnest to preach Christ in India	104
Number of centuries since Christ commanded that the Gospel should be preached in India	19
Number of women in India who pass into eternity every six seconds	1

— From *The White Ribbon for Asia.*

AN EFFECTIVE APPEAL.

Upon an occasion in the city of Philadelphia a number of wealthy laymen were assembled to raise money for an enterprise, the importance of which was recognized ; but, notwithstanding the need of a large amount of money, there was little response in the way of subscriptions until the Rev. Dr. Thomas Brainard arose, and addressed them as follows :

"Brethren, the Lord has denied to you the privilege of exercising many of the most precious graces of the Christian character, which, in His infinite mercy, He has vouchsafed to the rest of us.

"You never knew what it was to repose absolute, unassisted faith in God for the things of this world.

"You never had to go to sleep at night without knowing where your breakfast was to come from.

"You never had a sick child wasting away for the want of costly luxuries.

"You never had to deny yourself the gratification of the impulses of pity when a sufferer came to your door.

"You never had to endure the humiliation of being damned for an honest debt without knowing whether you could ever pay it.

"All these unspeakable advantages in developing Christian character, inscrutable Providence has taken

from you and bestowed upon us poor men. The one solitary grace of the Christian life which has been denied to us and given to you is the grace of liberality, and if you don't exercise that, the Lord have mercy on your souls!"

That bold appeal did the work. A smile crept over the face of one of the rich men, he drew to him the subscription paper and put down \$10,000, and others followed his example.—*Medical Missionary Record.*

Work Abroad.

CONFERENCE AT CHICACOLE.

SYNOPSIS OF REPORTS.

By Mrs. Churchill.

AKIDU.—The report for Akidu showed 2014 scholars in the Sunday-schools; 172 baptisms during the year, and a membership of 1875 in all the churches on the field. Mrs. Chute, M.D., treated 1640 patients, all who are able having to pay for the medicine they receive.

VUYYURU.—Mr. Brown reported that he had been in India seven years; not one of all God's promises has failed. There has been steady progress and the past year has been the best. 106 baptized and 15 awaiting baptism; spiritual life of helpers satisfactory; 853 church-members; 20 boys in Boarding-school.

COCANADA.—The Telugu work reports 21 baptisms and 159 members. Bro. H. E. Stillwell has been in charge of the English work. Congregations have been large; deep interest manifested by the girls of the Timpany Memorial School; 56 members in the English church.

RAMACHANDRAPURAM.—Mr. McLeod's earnest work is apparent all over this field. Village-schools are above the average; 11 baptized; 88 dropped; present membership 311.

PEDDAPURAM. An addition has been made to the house so as to provide quarters for a single lady. The Boys' boarding-school has been more successful than usual, and the helpers have done very good work. 70 baptized; present membership 263.

TUNI.—The work is in a very encouraging state and the preachers seem to be led by the Holy Spirit. 25 baptisms; present membership 108.

NARSAPATNAM.—Great trouble because of Christians working on Sunday; great poverty among the Christians. The converts from the Shudras are promising.

YELLAMANCHILL.—Two baptisms and four awaiting baptism; 128 days touring on this and Narsapatnam fields. Boys' boarding-school flourishing.

SAMULCOTTA SEMINARY. 100 pupils; work never more interesting. Members in Seminary church 116; baptized in Samulcotta 9. The Industrial School with carpenter and laundry departments still in operation.

Miss Murray, of Vuyyuru, reported many answers to prayer; 54 days spent on tour. Miss Hatch, of Ramachandrapuram, gave an interesting account of her three Bible women; she reported 98 days on tour; the work is very interesting and hopeful; a school for widows has been started. Miss Priest, of Tuni, reported five Bible women; in many villages a white woman's face had not been seen till she went; the past year was

a year of great blessing to her own soul and she believed to others also. Miss McLaurin reported two Bible-women on the Yellamanchilli field and two on the Narsapatnam field. Visited 44 villages, touring very much enjoyed. The women, especially Brahman women, listen with great interest. Accounts of ill-usage borne with Christian heroism were given.

BILIPATAM. Very interesting work among people of goldsmith caste at Palepili, two being baptized; one other person was baptized; membership in church 25; Boys' school with 25 pupils.

BOBBILI.—Boarding-school with 20 pupils. Caste girls' school 107; Caste and Christian pupils mingle freely. All attend the Sunday-school. Mothers' meeting started. New interest awakened at Rayagadda where 14 were baptized. Present membership 43.

VIZIANAGRAM. Bro. Sanford praised the Lord for sustaining grace during the year. Five months were spent in touring; 300 villages visited and the gospel proclaimed in them; Mission buildings repaired. Baptized 2; membership 25.

CHICACOLE. Many Bibles and scripture portions and other books sold; 17 pupils in day school; 35 in Sunday-school. Baptisms 4; membership in two churches 56; days on tour 140; work encouraging. The week of prayer was observed and the presence of the Holy Spirit felt. Miss Wright reported a tour to Tekkali, where the Christians were uplifted, and one to Garu; 30 days on tour; 44 villages visited; 70 Bible lessons given; 4960 persons heard the word of life. Some testaments were given to headmen of villages.

PARLA KINEDI. Mr. Corey's chief business was the study of Telugu; baptisms 4; two churches with 47 members. Two Brahmins asked for baptism, but at the critical moment their hearts failed them. Miss Clarke reported 22 days on tour; one Bible woman. A Bible-class for women has been held since July. Miss Clarke expressed her feelings in the Psalmist's words, "Bless the Lord, Oh my soul, and forget not all His benefits."

Note. The membership on the Narsapatnam and Yellamanchilli fields is not given in the above reports. But Mr. Laflamme in a letter to the *Canadian Baptist* gives totals as follows. Ontario and Quebec Board, 467 baptisms and 3,780 members. Maritime Provinces Board, 25 baptisms and 200 members.

EDITOR.

CONFERENCE AT CHICACOLE.

January 19th, 4 p.m. found the Pullman Express drawn up to the steps of the back veranda of the Bobbili missionary house to receive its load. Soon mattress and pillows, satchels, etc., were packed in; also hats, umbrellas, a jar of water and the evening's dinner. Then Mabel Held, whom we were taking to the Timpany Memorial School, Cocanada, and Miss Harrison and I climbed in. "All aboard." Saloons were said to those we were leaving, and the mou started. We reached Vizianagram after daybreak in the morning. Greetings from Mrs. Sanford, Mr. and Mrs. Gillison, and Miss Newcombe, and early breakfast over, we all betook ourselves to the railway station, and a ride in the cars of three hours

brought us to Chicacole road station, where just as Mrs. Archibald's carriage and jiriksha awaited us, and a ride of nine miles in these brought us to the mission house, Chicacole. Here we were welcomed by the missionary in charge, and the rest of our missionaries who had arrived before us. Six days were spent in our M. P. Conference, and Telugu Association. Three of these days were overshadowed by the very severe illness of our sister, Mrs. Corey.

On January 27th and 28th the missionaries of the Ontario Board arrived. We were glad to welcome the ten who came, but sorry not to see those who remained at home.

Our Canadian Conference began on the morning of Thursday the 28th, and lasted till February 2nd inclusive.

The first hour of the morning and last hour of the afternoon session were spent in prayer and earnest searching of the Word of God; and many of these hours were blessed seasons of great enjoyment and spiritual uplifting to us missionaries.

The first session was opened by Mr. Morse. He read the first fourteen verses of Matthew's Gospel, and first three verses of 12th chapter of Genesis. His address was excellent, and I give a short synopsis of it that the readers of THE LINK may enjoy it too.

If any man lack courage let him study history. The Old Testament is the history of what God is ready to do through all true missionaries to-day. It is the history of what He did to usher in this day of salvation. It is the history of what He did in order that a certain descendant of Abraham might be born and suffer, and rise from the dead, and that repentance and remission of sins might be preached in His name among all nations. The promised land was given to the ancestors of Jesus as the great altar of the whole earth where the Lamb of God should become the propitiation for the sins of the whole world. The Holy Land was Jehovah's mission compound, where the Gospel was to be sounded forth into all nations; therefore the work which the God of Abraham has sent us to do in the midst of this nation is backed up by a record of signs and wonders, and victories, as brilliant and numberless as the stars of Heaven. The God of Moses and Joshua goeth before us: We shall put our feet upon the neck of caste and idolatry, and behold the blessing of Abraham descend upon the Telugus.

The appointment of officers resulted in Mr. Brown as President, Mr. Sanford Vice-President, and Mr. Gillison as Secretary. It was arranged that Mr. Brown preach that evening in Telugu, as there were delegates waiting over to hear him. Mr. Laflamme was appointed to write a report of our doings for all our papers except THE LINK, and your humble scribe for that.

After the appointment of committees in the afternoon, Mr. Stillwell took charge of a devotional meeting. His subject was "The Holy Spirit." This is the one gift Christ wants to give His people; a distinct gift: 1st, Foretold in the Old Testament; 2nd, Foretold by John the Baptist; 3rd, Then Christ distinctly promised to send the Holy Spirit upon His people, telling them to tarry in Jerusalem till He was received.— Luke xxii. : 49. Afterwards Peter preached on this theme, and Paul asked certain Christians if they had received Him after baptism. We will see by studying the Word, that this gift was not to be confined to the apostles, but was for all Christians—Acts ii. : 39.

If we have the gift of the Holy Spirit we will know it. So, if we are not conscious of His indwelling, oh, let us most earnestly seek this priceless gift that Christ has brought to us from the Father, so that we can be clothed with His power for the work before us.

Friday morning, 29th, devotional exercises, led by Mr. Laflamme. Subject: "What is life?" Herbert Spencer says, harmony with our surroundings. Christ says, John xvii. : 3, This is life, to know Him, to have sweet communion, blessed fellowship with Him, a contact with the Almighty in all parts of our being. The conditions to attain to this are given in Deut. iv. : 29. A story of a religious mendicant, measuring his length along the ground, all the way from Kashe, one holy place to Dowlaishvaram, another 800 miles, seeking for God. But God lifts the veil and shows Himself, in Jesus Christ. Our failure in finding God, and hence "life more abundant," may be, that though we seek with the whole heart we do not seek the whole God, Father, Son and Holy Spirit. We are apt to ask for God's Spirit, that we may use Him, but we should ask that the Spirit uses us.

In the business meeting which followed, changes in our annual reports were discussed, so as to make them more interesting, and several reports were read.

Devotional meeting: Subject, "The Holy Spirit." In the Gospels He is mentioned 60 times; in the Acts of the Apostles 50 times more; and in the Epistles 115 times. Many earnest prayers were offered for the filling of the Spirit.

Saturday morning, 30th.—Devotional exercises, led by Mr. Gillison, Rom. xii. : 1. We know enough about the Spirit's work to get all the power we need. The Spirit is here, and willing to give us all we need, and God holds us responsible if we do not have all of the Spirit's power that will enable us to do all of His will.

These words are spoken to saints. The word "therefore" hinges on all that goes before. We have peace, we have access, we stand, we rejoice. If all that precedes on justification is true, of us, "therefore," presenting our bodies for God's service, a living sacrifice, is our reasonable service. We can shut up our hearts against

God's light, and live in the darkness, or we can open our hearts to Him and His light, and live always in this condition to the Lord, so that He can do what He wishes with us. By rising the missionaries signified their desire to be ever and always yielded to the Lord for His service.

In the business meeting a motion was passed to invite Mr. and Mrs. Wilkins, who were expected from Behrampur, to a seat in the Conference. Mr. Laflamme was appointed to edit our Canadian report this year.

Prayer meeting led by Mr. Morse.

Read 1st Psalm. Missionaries are often too busy with God's work, to meditate on God's word; but not only read the word of God but assimilate it. Get a vivid consciousness of the presence of Christ before going out to the work of the day. God says, "My people do not consider," do not meditate. We should give up struggling and take to trusting. I know Him whom I have believed.

Sunday 31st, though our day of rest, was pretty well filled with work. At 8 a.m. Sunday School, 10, a Telugu sermon by Dr. Smith; 3 p.m. Mr. and Mrs. Wilkins held a Varya meeting with those speaking that language. 4 p.m. an interesting woman's meeting in Telugu, was held, and at 6 p.m. Mr. Walker preached the Conference sermon in English, from Gen. xlv. : 8. It was listened to with marked attention, deep application, and evident profit, by the missionaries and others present. Each evening during the Conference the missionaries preached Telugu sermons in the Chapel, except Saturday evening, when a meeting was held in the Town Hall, for English speaking natives.

Mr. Laflamme spoke with great acceptance on "Science and Omniscience," and Mrs. Morse very impressively on "Eternal Relations." On Sunday afternoon, too, the missionaries and Chicacole helpers divided into several bands, and went into different parts of the town preaching the Gospel to the lost ones.

Monday morning, February 1st, meeting led by Mrs. Corey. Subject: "Have faith in God." The study of the Bible is imperative, and belief in God also imperative. As it was time for Mr. and Mrs. Wilkins to leave for the train, the Conference stood and sang, "Blest be the tie that binds," And after a few earnest, grateful words from Mr. Wilkins, they said good-bye.

Several letters were read, after which a letter was read from Mr. McLaurin, requesting the Canadian Boards to supply the salary for P. Venkatchellam; also a letter from Mr. Craig, which was listened to with pleasure. Three statistical tables were approved of by the Conference.

Tuesday morning, February 2nd, Mrs. Stillwell led devotional meeting. Read I. Cor. i.: The gift of the Holy Spirit is not final but preparatory. The teacher

of teachers is for us. The first lesson that He teaches us is concerning ourselves; first, enlightenment. He shows us ourselves, and then we desire His second work, *cleansing*. He takes away our own thoughts, loves and desires, and comes in with His own, which are pure. 3rd. He strengthens us, clothes us with power. 4th. Christ comes in and makes His residence permanent. Christ lives in me, not as a doctrine but a blessed experience. How quickly this process may go on will be in moderation as we give Him the right of way to our hearts. And this is the final, to "be filled with all the fullness of God."

His great thought for us is, that we shall be as responsive to His indwelling as the musical instrument is to the touch of the musician. Many earnest prayers here offered, and hymns of consecration sung. He in us and we in Him, is a mystery, but we live in mysterious; it becomes a reality in us, "Because I live ye shall live also." Motto for the year, "I live no longer, but Christ lives in me."

Tuesday afternoon. A resolution was adopted expressive of our love for, and confidence in our returning missionaries, Mr. and Mrs. Brown, and Miss Wright, and commending them to the Lord, whose they are, and whom they serve.

The business of the Conference over, we spent the last hour in praise and prayer, and looking into the Word.—Romans 8th was referred to. The Holy Spirit in us begets "Assurance," verse 16. "Fruitfulness," verse 23, Mr. Sanford left a very tender message with us. Then Mr. Brown said his good-bye, concluding with, "Brethren, stand fast in the faith; quit you like men, be strong." Thus closed a very inspiring and uplifting meeting of our Canadian Baptist Mission Conference.

M. F. CHURCHILL.

Bobbitt, 29th Feb., 1897.

EXTRACTS FROM A PRIVATE LETTER

FROM MISS HATCH SENT BY MRS. BOOKER.

"An incident which occurred the day I began this letter quite touched me. One of our Christian women, wife of a gardener who only has a small salary to live upon, and who must feel the effects of their daily food, rice, being nearly double the price it was before the famine was looking very thin. I asked some of the others what made her look so thin, and they said they supposed it was because she didn't get enough to eat, that she often went without a meal. They said, however, that some relatives had brought them in some coarse rice which they were living on now.

"A few days after this, and on the day on which I began my letter to you, was the day of our Woman's Aid meeting. This Woman's Aid Society, or whatever name it may hereafter have, was only mooted last year. We have been experimenting through the year, and at this coming Association we hope to be fully organized and to have something corresponding somewhat to our Circles at home, whereby the women will take up work for themselves and learn to save and give for themselves.

"We in Ramachandrapuram have started asking a pie a month, or two cents a year, and the women had nearly all paid theirs. Just before the meeting this woman appeared to me with half a pint of raw rice (one meal for one person) and wanted to know if I would buy it. I asked what for. She said, "I want to pay my subscription; I have only paid half, and if you will buy this I can pay the other half." I bought the rice, but remembering her poverty paid her enough to buy two meals if she wanted to. The incident affected me deeply. There was a woman who lived almost next door to me who had often gone without a meal, who had never asked me for help, and who was willing also to do without another meal if need be, that her share might be forthcoming. Surely she hath cast in more than us all. Already these women are taking great interest in this work of theirs, which is their own. While one woman saves a little out of her rice each day, another is careful of the wood she burns in her fire, and making charcoal sells that. Another buys rice in the husk instead of husked rice, then pounds for herself, and sells the husk for provender, and so on.

"Some of the Circles formed are giving six cents a year instead of two cents, but even with that we shall not be able to attempt very much work as yet. But it is a beginning, and out of the acorn comes the oak.

"Sometimes it seems to me very wonderful when I think of it that our work at home had such a small beginning, (two cents a week and a prayer) should have developed as it has.

"I look over all these fields, and see all these Canadian women at work. They have been brought out here, homes have been provided for them, working apparatus in the shape of boats, tents, etc., and with each one of these a body of Native workers to carry with them the Gospel message into hundreds and hundreds of houses. There are boarding schools where over a hundred girls are fed, clothed and educated. There are the village schools, where village boys and girls are taught the rudiments of knowledge, besides Bible truths, and Bible facts and songs of praise.

"All this from two cents a week and a prayer, so with only our two cents a year, we thank God and take courage, knowing not what great things from this may spring. We await the blessing from above."

Work at Home.

BUREAU OF MISSIONARY LITERATURE.

Some New Papers in the Exchange Drawer Loaned Free for One Month.

Village work, Bible-women, Boarding and Day schools, The Non-Circle Goer, The Women of India, Timpany, Our Societies, Systematic Giving, Band Work, Systematic and Proportionate Giving.

CIRCLE READINGS ON GIVING.

Aunt Margaret's Experience, 2c.; Five Cents in a Teacup, 5c.; Mrs. Pickett's Mission Box, 2c.; A Study in Proportion, 2c.; Ezra, Me and the Boards, 2c.; Mite Boxes, 2c.; How Much Do I Owe, 1c.; Giving Like a Little Child, 1c.; A Suggestion from Dennis, 1c.; Proportionate Giving, 1c.; A Study of the Bees, 1c.; That Missionary Box, 1c.; The History of a Day, 2c.; What

Thomas, Henry and I Learned at the Board Meetings, What is Telugu Mission's Rightful Share, 2c.; Lands Yet to be Possessed, 3c.; One Woman's Experience in Tithing, 1c.; Our Free-will Offering, 1c.; So Many Calls, 2c.; God's Truth, by Dr. Gordon, 1c.; Giving to the Lord, 2c.; The Grace of Liberty, 1c.; The Value of Small Gifts, 1c.; Systematic Giving, 2c.; Experience of some Mite Boxes, 1c.; Bible Rules for Giving, 1c.; Her Offering, 1c.; God's Tenth, 3c.; For His Sake, 1c.; Ross Leaves, 1c.; Three Collections, 3c.; Will a Man Rob God? 1c.; A Mite Box Opening, 2c.; Mrs. Bartlett's Thank-offering, 1c.

MISCELLANEOUS READINGS.

How to Manage a Mission Meeting, 1c.; Woman's Medical Missions, 5c.; Story of a Mission Circle, 2c.; Aggression in Work for Missions, 2c.; A Transferred Gift, 2c.; The Voices of the Women, 2c.; Pitchers and Lamps, 2c.; The Reasons Why I Should Belong to a Mission Circle, 2c.; Why Our Society did not Disband, 2c.; The Beginning of It, 2c.; The Bride's Outfit (poem), 1c.; So Much to Do at Home (poem), 1c.; She Hath Done What She Thought She Could Not, 1c.; Eleven Reasons for not Going to a Missionary Circle, 2c.; Why We Should Keep Our Auxiliaries, 1c.; How Mrs. McIntyre's Eyes were Enlightened, 1c.; Will You Lead in Prayer, 1c.; The Unused Power in the Church, 1c.; Easter Obligations, 1c.; Spreading the Frosting, 1c.; How to Grow, 1c.; The Responsibility of Not Doing, 2c.; How to Kill a Missionary Meeting, 1c.; Preparing for the Master's Work, 1c.; Invitation to a Missionary Meeting, 1c.; A Plate of Peas for Perplexed Presidents, 2c.; Parliamentary Rules, 1c.; Missiongate, 1c.; Rules of Order, 1c.; Advantages of Missionary Literature, 1c.; The Revolt in the Hall Closet, 3c.; Two Girls and a Book, 1c.; What Ye Will, 1c.; A Helmsheet for Elm, 2c.; Personal Responsibility, 2c.; Inasmuch, 1c.; How Mrs. Smith was Reached, 1c.; One Woman's Work, 2c.; Mrs. Talbot's Guests, 2c.; No. 234, 2c.; Her House in Order, 2c.; Her Sin, 3c.

NEWS FROM CIRCLES.

PORT ARTHUR.—Our Circle in February held a very interesting meeting, and we are glad to be able to report a much larger attendance and a deeper interest in missions than for some time.

In January we elected our officers as follows:—Mrs. Spofford, President; Miss C. Smyth, Vice-President; Mrs. Slipper, Secretary; Miss Morgan, Treasurer. For these past few months we have been studying together, "How we can sacrifice for missions." And we all feel that we have not really sacrificed anything, and I think we all, as a Circle, will endeavor to do more in the future for the work than we have in the past.

Our Circle intends to give a missionary concert sometime in April.

Those of us who take the LINK feel grateful for the many helpful suggestions and inspiration we have received through its columns and all wish that every member would take and read it. Yours in the work,

(MRS.) MARY A. SLIPPER.

Port Arthur.

WALKERTON.—Our Thank Offering Service of the Mission Circle had been postponed owing to so many collections coming so near together, but it was decided at last to hold it on the afternoon of the 5th of March. A good programme was prepared. The Imperial Quartette (Temperance Workers) were present and gave two or three of their sweet songs. Mr. Farnham, the leader of quartette, gave an address, taking for his subject, "Cast thy bread upon the waters." Our pastor also gave a short address on "Holding the Ropes," based on Carey's famous saying. During the afternoon the envelopes containing the thank-offering, accompanied by appropriate passages of scripture, were opened. Total amount raised was \$10, to be equally divided between Home and Foreign Missions.

Mrs. J. MORGAN, Sec.
(Per C. B.)

Some of our news items have been crowded out this month.

MONTREAL.—A very interesting meeting of the Montreal Baptist Mission Circles was held in the Lecture Hall of Olivet Church, on Thursday, April 1st. Miss Barker, the President of Olivet Mission Circle, occupied the chair.

The devotional exercises were led by the Rev. W. T. Graham and the Rev. Donald Grant. Mrs. Roe and Mrs. Donald Grant, Presidents of Grace and First Baptist Church Mission Circles, were on the platform. Miss Emma Elliott sang a hymn with great pathos, after which Mrs. T. J. Claxton was invited to make a few remarks. She referred in terms of gratitude to the labors of the late Mr. Timpany, who, though dead, yet spoke, as even now the result of his work was felt in the Telugu land. She also emphasized the urgent needs of increased financial aid this year, and hoped that two thousand dollars in excess of last year, would be forthcoming for the work in India.

Mrs. (Dr.) Stait, of Mhow, Central India, was then introduced, and from the moment she began to speak until the end the attention of the audience was riveted by her graphic and thrilling account of her experiences both at home and abroad. The representation of the idea some would-be missionaries had of the duties and life of a foreign missionary was most amusing, but when she described the dreadful scenes at the river Tids, where poor, starving, dying men refused the glass of milk, rather than receive it from a Christian, and so, as they believed, be forever lost, it was indeed heart-stirring. The pitiable lives and condition of the child widows were described, and the fate worse than death awaiting every baby girl born on a Sabbath was told till every one present was thrilled by the cruelties and indignities heaped upon their poor sister in India, and a burning desire aroused to greater exertion for their emancipation from the slavery of vice and sin, through the knowledge of the truth as it is in Christ Jesus.

THE WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO (WEST)

Receipts from March 16th, to April 15th, 1897, inclusive.

FROM CIRCLES.—Toronto (Parliament St.), \$7.65; Green River, \$2; Pickering, \$5.75; Toronto (Bloor St.), \$61.85; Atwood, \$1.70; Toronto, First Ave. (partly from open meeting), \$11.75; Wilkesport, \$3; Brooke, \$7.40; London, Talbot St. (\$3.30, special coll.), \$25.50; Brampton, \$4.35; Wyoming, \$5; Whitch, \$4.50; Uxbridge, \$1; Freelon, \$2.75; Birtch, \$2; Owen Sound, \$1; Seotland, \$2.34; Toronto, (Bloor St.), Y. W. Auxiliary, \$2; Listowel, \$3.45; Walkerton (\$5, Thank-offering), \$12.03; Delhi, from Mrs. Dunscombe, to make her daughter, Nellie Candace Dunscombe, a life member, and for the support of a student, \$25; Hamilton (Victoria Ave.), \$5.60; London, Maitland St. (\$1.40 special), \$4.92; 2nd Markham (25c. comm. on Baptist, and \$3 from Quilt), \$8.60; Brownsville, \$2.55; Glamis, \$2.90; Lagersoll, \$4.17; Saalt Ste. Marie, \$2; Tiverton, \$2.80; Toronto, Lansdowne Ave., \$11.98; West Toronto Junction, \$2.85; Waterford (\$8.25, Thank offering), \$12.30; Barrie, \$5.40; Blenheim (\$1.50 from Miss Kinman and S. S. Class) \$3; Brooke and Enniskillen, (\$17 for support of Tumeti Sundramma), \$20; Forest, \$4.55; Goodwood, \$4; Oxford East, \$14.50; Oshawa, \$2; Port Arthur (\$1.85 extra), \$11.35; Paris, \$21.99; Port Ferry, \$2.23; Galt, (\$2 on life-membership fee), \$5.60; Georgetown, \$3.75; London (Talbot St.), Young Ladies', \$4.11; Peterboro', Murray St., annual meeting Thank-offering, \$4; Round Plains, \$2.25; Stouffville, \$3; Toronto (Walmor Rd.), \$15.65; Wolvorton (\$2 special), \$5.90; Deufield, \$16; Doe Lake, \$2; Goodwood (additional), \$2; London South, \$5.50; Norwood, \$1.30; New Sarum, \$7.25; Paisley, \$5; Peterboro' (Park St.), \$4; Sarnia, \$11.32; St. Thomas (\$9, life-membership), \$24.92; Straford, \$2.25; Toronto (College St.), \$9.80; York Mills, \$4; Aylmer (\$9.39, life-membership), \$29.98; Brooklin, \$2.78; Brantford (North Star), \$6; Babayong (81 Thank-offering), \$2.61; Campbellford, \$4; Calvary, \$3.50; Cranaba, \$2; Cheltenham, \$7.37; Grimsby, \$6; Hamilton, James St. (\$4.80, Thank-offering), \$40.64; Heesler, special, \$5; Langton, \$3; Lakeshore, Calvary (\$25 for support of D. Lusi, and to make Mrs. Cynthia McConnell a life-member), \$37.70; Lindsay, \$11.10; Port Hope, \$17; Petrola, \$9.75; Sidney, \$8; Simcoe, Young Ladies', \$5.50; Wingham (\$1.50 extra for Miss Stovel's "Pund for Christian Literature"), \$11.12; Hamilton (Wentworth St.), \$4.90; Colchester, \$1.65; Chatham, towards life-membership fee (per Rev. E. Grigg), \$8; Calvary, \$2; Claremont, \$10; Cobourg, \$2; Iet Houghton, \$5; London, Talbot St. (additional), \$1; Norwich, \$4; Reaboro' (\$2 special), \$5.93; Gilmour Memorial Ch., \$1.70; St. Catharines (Queen St.), \$7; Tilsonburg (\$4.15 spec. for Famine Fund), \$10.50; Woodstock (Oxford St.), \$6.52; Brantford (1st Ch.), Young Ladies', \$15; DeCowsville, \$1.50; Dresden, 50c.; London, Adelaide St., \$17; London, Adelaide St., Young Ladies', (\$3.45; Thank-offering, \$30; St. Catharines, Lyman Street, (\$6.75, Thank offering), \$9.25; Palmerston \$1.25; St. George, \$2.45; Toronto, Dovercourt Rd., \$6.62; Toronto, Jarvis St. (second remittance), \$10 for life-membership fee), \$31.17; Brantford, Park Church, for Miss Pricilla Beggs, \$35.50; Haldimand, \$2.45; Malahide and Bayham, \$9.50; Mount Forest (\$3.85 extra, and \$8.60 extra, special for Miss Stovel's fund for Christian Literature), \$17.27; Villa Nova, \$8.15; Guolph, 1st Church, \$14.96; Guolph, Trinity Church, \$13; Lakesfield, \$8.70; Bloomsburg, \$16; Toronto, Immanuel Church, \$18.84; Beamsville, \$7.60; Burgessville (\$2 from Mrs. J. H. McLees), \$5.60; Fleasherton, 65c.; Woodstock, 1st Ch. (\$11.51 from Birthday boxes, \$4.72 spec. coll.), \$25; Wheatley, \$3.25; Fonthill, \$5; Gladstone, \$3; Pine Grove, \$2; Salford, \$9.25; Strathroy, \$15.60; Brantford, Calvary Ch. (\$12.60, a special gift from the late Mrs. J. C. Yale), \$24.80; Dundas, \$4.60; Ridgeway, \$7.70; Simcoe, \$3.37; Boston (\$3.82 life-member-

bership fee), \$14; Delhi (additional), \$1; Acton, \$2.70; Onondaga, 1st, \$4; Toronto, Sheridan Ave. (\$2 on life-membership fee), \$2.95; Bethel, \$7.64. Total, \$1,172.12.

FROM BANDS.—Forest, \$1; Goodwood, for Nedimali Sublamma, \$1.60; London, Maitland St. (\$10 special), \$12; Owen Sound, for Tumapudi Bushnam, \$25; Walkerton, \$1.95; Toronto, Sheridan Ave., 65c; Paris, \$7.74; London, Talbot St., \$4.25; Lindsay, for Bonn Krupavati, \$15; St. George, for Thuiru Esther, \$3.50; Brampton, for Gulla Annam, \$17; Denfield, \$2.80; Fort William, \$1; Pine Grove, \$2.50; Narnia, \$4.72; Woodstock, Oxford St., \$9.37; Wyoming, Senior, \$1.30; Charlotteville Centre, \$1.25; Dixie, for Darise Yeaudan, \$11; Guelph, 1st Ch., Primary Dept., \$1; Port Hope (\$13.32 from mite boxes), \$15; St. Catharines, Lyman St., \$2; Springford, \$1.25; Toronto, Bloor St., \$3.78; Westover, \$1; Dundas, \$5; 1st Houghton, \$3.50; London, Adelaide St., Young People's for student, \$12.50; London, Egerton St., \$5; Renboro, 40c.; DeCewsville, \$1; Townsend Centre, \$2.50; Guelph, Trinity Ch., for Sumpara Sanamma, \$9; Norwich, \$4.40; Collingwood, \$1.30; Toronto, Immanuel Ch., Girls, \$3; Toronto, Parliament St., for Murde Sarah, \$5.18; Claremont, for Bonu Jennie, \$17; London South, for Jaganm Abraham, \$5; Toronto, College St., Y. W., for Dugala Mary, \$6.25; Wingham, \$2.63; Woodstock, 1st Ch., \$18; Belleville, \$2; Boston, \$8; Brantford, Calvary Ch., \$5.70; St. Mary's (Girls) for Burigi Bellemma, \$3.34. Total, \$272.06.

FROM SENDRIES.—Miss McLennon, Staples, \$1; Sinbrook Ladies' Aid Society, \$3; Toronto, Moulton College, Christian Endeavor, \$5.25; Mrs. R. W. Elliot, special, \$25; Mrs. W. Forbes, for "Lillie Grimshy," \$17; Guelph, 1st Ch., Junior Y. P. S. C. E., for Nava Ruth (in two remittances), \$17.02; Brantford, 1st Ch., Junior B. Y. P. U. (\$5 for Thalla Saramma), \$13; W. B. H. & F. M. S. of Manitoba, Qu'Appelle M. B. for Murde Manikamma, \$14. Total, \$95.27. Total receipts during the month, \$1,539.45.

DISBURSEMENTS. To General Treasurer for regular work, \$548; Balance for Miss Simpson's Home coming, \$103.38; Extras for Engala Nokamma, \$4.50; For Miss Stovel's Christian Literature Fund, Wingham Church, \$1.50; Mount Forest M. C., \$3.60—\$10.10. Total to General Treasurer, \$665.98.

To Rev. J. Craig for Famine Relief Fund, from Tilbury M. C., \$4.15; To home expenses—Collection on cheque, 15c. Total disbursements during the month, \$670.28.

Total receipts since May 1st, 1896, \$8,198.04. Total disbursements since May 1st, 1896, \$8,086.34.

VIOLET ELLIOT, Treas.

109 Pembroke St., Toronto.

W. B. M. U.

MOTTO FOR THE YEAR: "We are laborers together with God."

PRAYER TOPIC FOR MAY.—For Mr. Sanford that he may have health, and great success in his work—For Mr. and Mrs. Gullison that they may speedily acquire the language; and be the means of winning many souls to Christ.

A PRAYER FOR INDIA.

Eternal Father, strong to save,
For India now thy help we crave;
O heavenly Father, stretch thy hand
O'er that poor famine-stricken land;
Oh, hear us in the hour of need,
Do Thou the starving millions feed!

Eternal Father, God of Power,
Send India rain in copious shower;
And give her children daily bread;
Now let the multitudes be fed.
Oh, hear us in the hour of need,
Do Thou the starving millions feed!

Eternal Father, God of Love,
Now hear us from thy throne above;
Stretch forth thy hand, let mercy flow,
And save thy Hindoo children now.
Oh, hear us in the hour of need,
Do Thou the starving millions feed.

Eternal Father, God of Peace,
Let plague and famine quickly cease;
Oh, let the prayer of faith prevail,
Now stay the orphans' hungry wail;
Oh, hear us in the hour of need,
Do Thou the starving millions feed!

Eternal Father, strong to heal,
Oh, hear us as we now appeal;
Feed Thou the hungry, ease their pain,
Restore to health the wasted frame;
Oh, hear us in the hour of need,
Do Thou the starving millions feed!

Eternal Father, God Divine,
O'er India let thy Gospel shine;
Let doubt and error flee away,
And turn their midnight into day;
Oh, keep this nation in thy sight,
And turn their darkness into light.

ADA O'NEILL.

North London Blind Home, Crouch Hill.

The Nova Scotia Western Association meets this year at Milton, Queen's Co. The Central Association meets at Chester.

Our Woman's Missionary Meeting will be held as usual on the Saturday afternoon. Let us have a good representation from our Aid Societies and Mission Bands.

For the first time, our W. B. M. U. will hold its annual meeting in August apart from the Convention. There are many reasons in favour of this step, there may be some against it. But the vote was unanimous in favour last August. As with all new departures, it may take a while to get things in smooth running order. But let us all do our best to make our departure a grand success. Sackville, N. B., is to be our place of meeting. The date, &c., will be given hereafter.

This year the County Secretaries will make out their reports from their work done during the year. These reports should be in the hands of the Provincial Secretaries not later than July 15th.

The Provincial Secretaries will issue the blank forms to Aid Societies and Bands, and these blank forms must in every case be returned to the Provincial Secretary. This is more in accordance with our Constitution (vide ann. report, p. 12) than our plan of the last few years.

We give below a word from our Treasurer. It appeared in "Our Column," but it will bear repeating. Read it at your May Meeting.

DEAR SISTERS,—A word from your treasurer should be in order. Think of it, two quarters and one month of the third is past of the present year, and since so many

of us met at Berywick and scanned our past year's work, praised God for the blessings which had been ours, and laid plans for the work for the incoming year. How far and wide we have scattered since that time. Some of those into whose faces we gazed, and to whom we listened as they told us of their "call" to take hold of the work at the other end of the line, have been watched over tenderly by "Him who holds the waves in the hollow of His hand," and are to-day in India. They have fulfilled their part, and all they promised us has been done. What about our part? Have our pledges and vows made at that time been redeemed? Is our Telugu mission holding a deeper place in our lives, prayers and purses because four hearts which beat in unison and interest with ours in the work at that time are now in the east prepared to fulfil their pledges to God and us?

Let us look for a moment at our figures. Total received for F. M., \$3,071, which is thirty-six dollars more than at this date last year. Looking at this from one side we may say "well done," but turning it around and getting the broader view do we feel we have redeemed the pledges given either by ourselves or our delegates in August last, and are we assuming the greater liabilities arising from increased responsibility?

Amount received for Home Missions, \$530, which is fifty-two dollars less than at this date last year. What think ye about it, sisters? Your treasurer's opinion is that that much dreaded word deficit will be written on our Home Mission department at the close of the year if we are not more watchful of its interest and more liberal in our giving.

We have received two legacies, one a gift of \$100 from the late Mrs. Ritchie, formerly of Hants Co., N. S., and who for a number of years has resided in Massachusetts. This sister, although living away from us, always remembered the W. B. M. U. with a yearly offering, and then at the last so graciously with this large bequest. Another we mention gratefully from Mrs. Mark Curry, Windsor, of \$50. These gifts prove to us the deep interest our women have in raising fallen womanhood in lands where Christ is not known as the woman's helper and friend.

MARY SMITH, *Treas. W. B. M. U.*

CHICAGOORDA.

My dear Miss Johnstone,—My heart is too happy this morning to rest, and I must write somebody of the grand day the Lord gave to us here yesterday, and conclude to write it to you.

This is the village from which three caste people came three months ago to Bobbili, to be baptized.

Then they told us that some of their women were believing, and in December, Mrs. Churchill and Mrs. Archibald came out here. But their caste people set up a persecution against them, and the women were frightened, and dare not come out. Mr. C. baptized two men at that time, and ever since I have been very anxious to come out with Mrs. Churchill, bringing my Bible woman with me to see these women. One thing and another hindered, till last week we started. We reached here Saturday morning, set up our tent and housekeeping under a grand old mango tree, with great outspreading branches, and in the afternoon went into the village to see the women. They were shy at first, but when we

had talked to them a little, and they got acquainted enough to tell us something of themselves, several of them said they believed in Christ, had accepted Him as their Saviour, and wanted to be baptized.

So a meeting to examine the foundation of their hope, was appointed at the tent for Sunday morning. It was quite a little test for them to ask them to come out to the tent, but they came.

We had our beds carried out, our table put in the back of the tent, and yet it was too small. So one side, the shady side, we rolled up, more mats spread outside and our chapel enlarged to accommodate our congregation. Mr. Churchill preached the Gospel to them simply and plainly, reading every point that he advanced, from the Word itself. Then after singing "Who is on the Lord's side?" he asked if any present wanted to confess Christ openly in baptism. As one after another of the women told of their desire to follow Christ and be counted on His side, I felt that we were not a little company out here in the wilderness alone, but that there was a mighty host watching the proceedings, and rejoicing with us over the lost sheep, as they came back, one after another, and wished to enter the fold. There were six women, three of them widows, intelligent, and earnest; one man, and one boy (an orphan) received for baptism. This boy had been urged by those persecuting the Christians, to come and live with them, and not break his caste; but he said no, the Christians' God was his God, and he would go with them.

In the afternoon, at the time appointed, these all came out to the tent again, and we all walked down to the river together. It was a lovely spot, the hills towering above us on either side of the river, and the water flowing on so beautifully and musically. And just one spot where the water was deep enough to baptize in. The failure of rain has caused the water to be very low in the river, but just there some rocks jutted out into it, an eddy was formed, and by it the sand washed out so that a grand baptistry was formed, all ready for our use. Mr. C. has been up and down the river to quite a distance, but found no other place with sufficient water to baptize in.

Here the two men and the six women walked out fearlessly, and with joy in their faces, replied to Mr. Churchill's question, "Do you believe in the Lord Jesus Christ as your Saviour?" and were baptized in His name. And with the rippling of the waters blended our song of praise as one after another rose from their liquid grave, and went on their way, followers of Christ.

In the evening our table was carried into the village and set in front of the chief Christian's house, with the emblem of the Lord's death upon it. The eight who had been baptized stood in a row in front of the house and received the right hand of fellowship into the Bible church, after which, by the light of our lantern, we all, twenty one of us, sat around the Lord's table and remembered Him, as we partook of the bread and wine. And there in the street all was as hushed and solemn as in one of our churches at home.

I suppose there were hundreds looking on and listening, enemies of the Christians, but all subdued and quiet by the power of God I believe, and thus ended a grand Sabbath day at Chikagoorda.

Ever your sister in the Lord,

M. F. CHURCHILL.

March 1st, 1897.

AID SOCIETIES.

CLEMENTS VALE, N. S. — This year our membership will be fifty or more and we have very enthusiastic meetings. As usual there are some drones in the hive but we earnestly thank God for the willing workers. Our February meeting was held at Mrs Lathrop's home, Princeville. Twenty members were present notwithstanding the intense cold. Our hearts were rejoiced by the earnest prayers and cheerful words of the brothers and sisters present.

During February we had an ardent worker in our Society, Deacon Dowe Potter. He has joined the immortal society with God. While we deeply miss his presence here we know that he has received "that inheritance incorruptible and undefiled and that fadeth not away." Extracts from THE LINK are read at our meetings and we are greatly pleased to hear news from other parts of the provinces.

Our President, Mrs. P. J. Chute, is a zealous worker for the Master and perfectly adapted to her position in our Society.

M. E. BANKS, *Assist. Treas. and Secy.*

PUGWASH. — May Flower Mission Band was organized on May 14th, 1893, at the close of the Sunday School. Officers as follows: President, Vice President, Treasurer, Secretary. Little Barrels were given to each one who wished to become a member of the Band, and name of each enrolled in the Treasurer's book, and numbered according to the number on the Barrels given them for the purpose of collecting funds for the foreign mission work. Twenty five responded that day, and at our next monthly meeting in June, ten joined; in six months we had forty members.

During the years following the interest has increased in foreign missions, the Sunday School, and indeed the church, also, has shared in the blessedness of helping to carry out the last command of our risen Lord, "Go ye into all the world." We are at present supporting M. Moot Yella, a Christian boy in Mrs. Churchill's school, and many prayers are offered each month for him by loving, willing workers in May Flower M. B. Since the formation of our Band, twenty five of its members have been converted. Mission Band Leaders: let us pray and watch for the salvation of our band members, for in the sight of God only they who have found Jesus — like Andrew and Philip — can say to others, "Come and see."

The name of our Secy is Miss Lucy Lowe.

F. A. M., *Pres.*

Pugetash, April 9, 1893.

WESTPORT, N. S. — Our Mission Band is composed of the Sabbath School. Each class is provided with a barrel which is opened at every quarterly meeting. On the last Sunday afternoon of every quarter we hold a public meeting. It was thought advisable to have our last meeting, which was Dec. 27th, in the evening. The programme, which was quite lengthy, consisted of recitations, dialogues, and the building of Solomon's temple in miniature, which was very interesting on account of its connection with some of the lessons during the quarter. The music was composed of choruses, duets and quartettes. We were also favored with a solo, "Nazereth," by Miss Hall, a young lady who is teaching music here. The offering amounted to \$11 13. The barrels contained \$7.70.

BERTHA GOWER, *Secy.*

In the April number of THE LINK, "Dartmouth, N. S." is credited with having a very live Mission Band. Instead of Dartmouth, N. S., it should read "North River, P. E. I." The Provincial Secy. only wishes that Dartmouth had such a Band.

The Young Peoples' Department is crowded out this month.

ADDRESSES

OF PRESIDENTS, SECRETARIES AND TREASURERS

Of Ontario: Pres., Mrs. W. D. Booker, Woodstock, Ontario; Sec., Miss Buchan, 165 Bloor St. East, Toronto; Treas., Miss Violet Elliot, 109 Pembroke St., Toronto; Sec. for Bands, Mrs. C. T. Stark, 108 Park Road, Toronto; Bureau of Information, Mrs. C. W. King, 318 Earl Street, Kingston.

Of Eastern Ont. and Que.: Pres. Mrs. T. J. Claxton, 353, Green Ave., Montreal; Sec., Mrs. Bentley; Cor. Sec., Miss Nannie E. Green, 478 St. Urbain Street, Montreal; Treas., Miss Sara Scott, 482 St. Urbain St., Montreal; Sec. of Mission Bands, Mrs. Halkett, 347 McLaren St., Ottawa.

North West: Pres., Mrs. C. W. Clark; Cor. Secy., Miss M. I. Reekie; Treas., Mrs. W. McBride, Box 1236, Winnipeg.

Officers W. B. M. U. of the Maritime Provinces for year ending July, 31st, 1897: — Pres., Mrs. J. W. Manning, 178 Wentworth St., St. John, N.B.; Treas., Mrs. Mary Smith, Amherst, N.S.; Cor. Secy., Mrs. Henry Everett, St. John, N.B.; Prov. Secretaries: — Miss A. E. Johnston, Dartmouth, N.S.; Miss M. E. Davis, Charlottetown, P. E. I.; Mrs. Cox Chipman, Queens Co., N.B.; Editor of W. B. M. U. Column M. & V., Mrs. J. W. Manning, 178 Wentworth St., St. John, N.B.; Correspondent for the LINK, Miss A. E. Johnston, Dartmouth, N.S.

MISSIONARY DIRECTORY

FOR ONTARIO AND QUEBEC.

Akidi (Godaveri). — Rev. J. E. and Mrs. Chute, Miss F. M. Stovel.

Coranada. — Rev. H. F. Laffamme, Misses A. E. Baskerville, E. A. Folsom, and S. A. Simpson.

Narasapatnam. —

Pedapuram. — Rev. J. A. K. and Mrs. Walker.

Ramachandrapuram. — Misses S. I. Hatch, L. McLeod.

Samulotta. — Rev. J. R. and Mrs. Stillwell.

Tuni. — Rev. H. C. and Mrs. Priest, Miss Ellen Priest.

Vuyyuru. — Rev. H. E. and Mrs. Stillwell, Miss Anna Murray.

Yellamanchili. — Dr. E. G. & Mrs. Smith, Miss K. McLaurin.

On Furlough. — Rev. A. A. and Mrs. McLeod, Garzonza, Cal., Rev. Laffamme, Wolfville, N.S., Miss M. Rogers, 107 Ave. Rd. Toronto, Rev. J. and Mrs. Craig, 334 Brunswick Ave., Toronto, Rev. J. E. and Mrs. Davis, Port Hope. Rev. J. G. and Mrs. Brown.

FOR MARITIME PROVINCES.

Chicacole. — Rev. I. C. Archibald, B.A., and wife, Miss H. Wright.

Brimspatam. — Rev. L. D. Morse, B.A., and wife, Miss Ida Newcombe.

Vasianagram. — Rev. R. Sanford M.A., and Rev. R. E. Gullison, B.A., and wife.

Bobbit. — Rev. G. and Mrs. Churchill, Miss Maud Harrison.

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